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Monist speculations are pressed intrepidly into their issues." Following this critical and negative discussion, the positive and constructive argument for Theism is developed in Part ii. Here the theistic conception is presented, "not as a direct consequence of deductive or inductive proof, but as founded on our spontaneous moral faith in Omnipotent Goodness at the heart of the whole, taken as an inevitable (conscious or unconscious) presupposition in all human experience—the reconciling principle in our intercourse, scientific or moral, with the Power that is universally at work." Part iii is concerned with "the Great Enigma of Evil, presented at least on our planet, which seems to contradict the fundamental moral faith, and, by disturbing the religious or optimist conception of existence, to lead to pessimist scepticism. That it is impossible for an *unomniscient* intelligence to demonstrate the supposed contradiction, and thus transform our universe into an untrustworthy universe, with which one can have no intercourse, is the attitude primarily assumed towards this Enigma. But further considerations are proposed by which the difficulty seems to be mitigated even to human apprehension, pointing to modes of escape from the dismal alternative of a scepticism which would involve Science and Goodness in a common ruin." The chief of these considerations is "the fact that the universe, or at least this planet, seems to be adapted to the progressive improvement of persons who have made themselves bad, suggesting that a slow personal struggle towards the Ideal, rather than original and constant perfection of persons, may be implied in finite personal agency."

The author's general standpoint may best be described, like the argument itself, in his own words. "The philosophy initiated in these lectures may perhaps be called either Humanized Idealism or Spiritualized Naturalism. It seems to be the reasonable attitude toward his own life and the universe for a person like man, who is confined by his small share of experience to a knowledge which—real as far as it goes—is intermediate between Unconscious Nescience and Divine Ommiscience."

The sentences quoted are taken from the important new preface to the second edition. The careful reader will find throughout the book abundant evidence of the seriousness and wisdom of the revision to which it has been subjected, and will be impressed anew with the originality, the insight, the present seasonableness, and the permanent value of the entire discussion

J. S.

Versuch einer philosophischen Selektionstheorie. VON DR. JOHANNES UNBEHAUN. Jena, Gustav Fischer, 1896.—pp. 150.

After examining the scientific accounts of natural selection, the author proceeds to find the element which is common to the different forms which the principle assumes in its different applications. Having reached in this manner the kernel of the matter, he believes that he is in a position to develop a complete theory of selection in a purely deductive way without any empirical aid. He insists, moreover, that this procedure is the only

one from which exact results can be obtained, since it is the only one which renders mathematical treatment possible. At the close of the pamphlet, the following "weighty" conclusion is put forward as the result of this method: the continuous progress of an object or group of objects depends upon (1) a conservative factor, without which the ground already gained would be lost, (2) a principle of variation, (3) a principle of selection by which injurious functions are eliminated and retrogression prevented. This conclusion does not seem to be markedly different from the conclusion which has been reached by the more direct method usually employed in this field of inquiry.

DAVID IRONS.

La définition philosophique de la vie. Par D. MERCIER. Deuxième édition. Louvain, E. Charpentier & J. Schoonjans, 1898.—pp. 74.

The author seeks to determine the philosophical definition of life with the aid of biological facts and hypotheses. His first definition is that a living being is the substance which realizes the conditions of organization. A substance is 'organized' when it "possesses dissimilar parts, each endowed with a special function, and all contributing to the same unity of being and activity." The next definition concerns vital movement. The characteristic of this activity is that it is 'immanent,' not 'transitive.' That is to say, the vital processes start with the organized subject and end there. For example, though the materials of nourishment may come directly from the environment, the result is not a third product distinct from the organic body and the borrowed materials. The result is just the organic body itself which thus nourishes itself. The body, or cell, is therefore the goal of the nutritive activity; consequently nutrition is an immanent activity. The ulterior object of the investigation is to show that the definition of life formulated by Thomas Aquinas is still valid.

DAVID IRONS.

The following books also have been received:

The Six Systems of Indian Philosophy. F. MAX MÜLLER. New York and London., Longmans, Green, & Co., 1899.—pp. xxi, 618.

Methods of Knowledge. An Essay in Epistemology. WALTER SMITH. New York, The Macmillan Co, 1899.—pp. xxii, 321.

Logic and Argument. JAMES H. HYSLOP. New York, Chas. Scribner's Sons, 1899.—pp. vii, 249.

Religion and Morality. Rev. JAMES J. FOX, S.T.D. New York, William H. Young & Co., 1899.—pp. 332.

The Value of Religious Facts. JAMES HOUGHTON WOODS. New York, E. P. Dutton & Co., 1899.—pp. 165.

Elements of the Science of Religion. C. P. TIELE. New York, Chas. Scribner's Sons, 1899.—pp. viii, 286.